THE LUTHERAN Witness

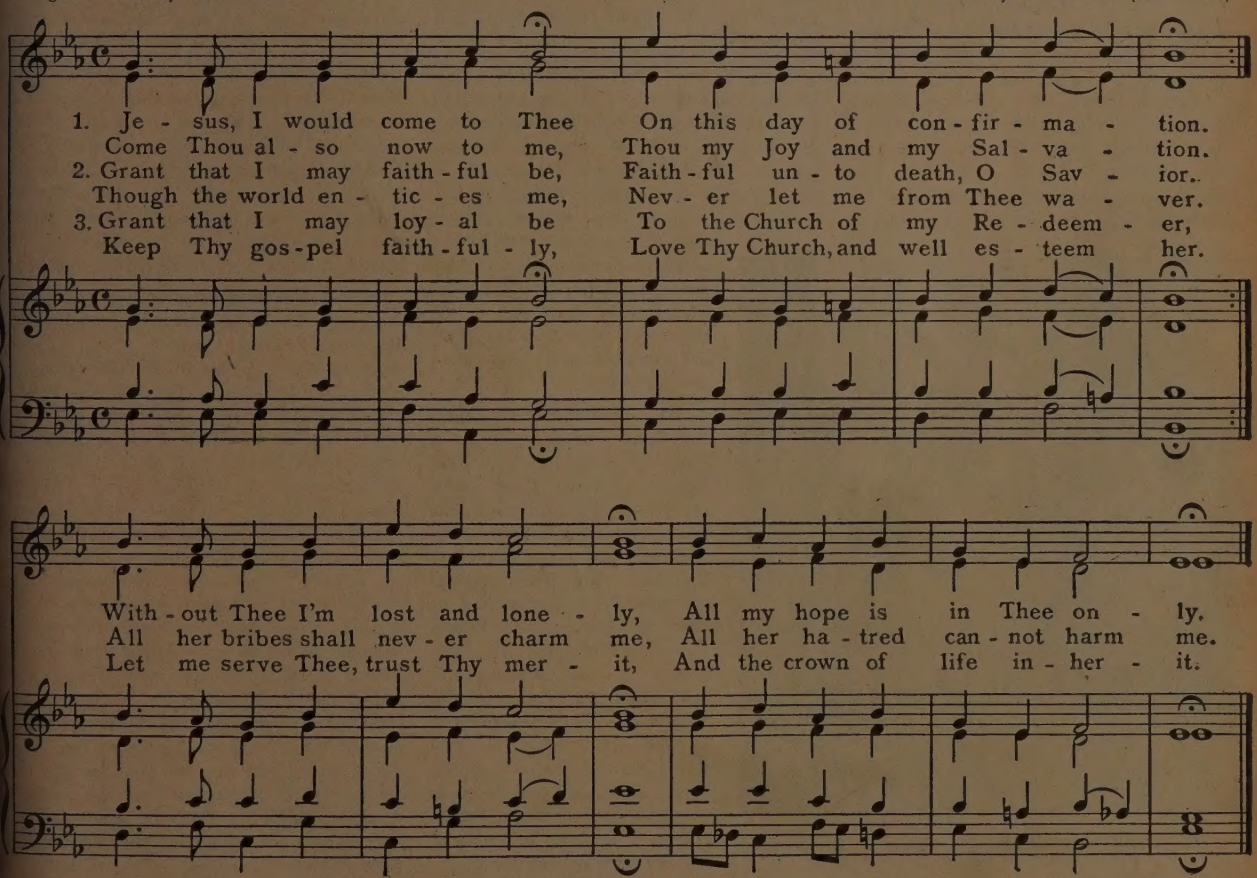
Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI | *March 13, 1945* | VOLUME LXIV - No. 6

CONFIRMATION HYMN

Original Words by Herman Ilse

Music by Herman Ilse (1845-1931)


1. Je - sus, I would come to Thee On this day of con - fir - ma - tion.
Come Thou al - so now to me, Thou my Joy and my Sal - va - tion.
2. Grant that I may faith - ful be, Faith - ful un - to death, O Sav - ior.
Though the world en - tic - es me, Nev - er let me from Thee wa - ver.
3. Grant that I may loy - al be To the Church of my Re - deem - er,
Keep Thy gos - pel faith - ful - ly, Love Thy Church, and well es - teem her.
With - out Thee I'm lost and lone - ly, All my hope is in Thee on - ly.
All her bribes shall nev - er charm me, All her ha - tred can - not harm me.
Let me serve Thee, trust Thy mer - it, And the crown of life in - her - it.

The Rev. G. E. Nitz, our church's missionary in Alaska, was caught in a serious railroad accident on his return from Fairbanks to Anchorage, where he was scheduled to rehearse the children's Christmas service. Two gashes on the forehead and on the right side of his face required fifteen stitches. Pastor Nitz's measure is found in the fact that he preached his Christmas sermon though in bandages.

Messrs. Fred Albers and Ernst Schaefer, for many years active members of Saint John's Lutheran Church, Orange, Calif., died from injuries suffered in a head-on collision in heavy fog. They were on their way to Lakewood Village, where Bethany Lutheran Congregation's mission chapel was under construction, a project toward which they had already donated about fifty hours of work. Two other men who usually accompanied them were not with them on the day of this accident.

St. Paul's Ev. Lutheran Church, Fowler, Mich., the Rev. A. R. Nuechterlein, pastor, was completely destroyed by fire of undetermined origin on Sunday morning, Feb. 18, about an hour before services were to begin. The loss, about $30,000, is partly covered by insurance.

The "Confirmation Hymn" featured on our cover was composed by the sainted Herman Ilse, one of the music editors of the *Evangelical Lutheran Hymn-book.* The English translation is by his grandson, now pastor at Cincinnati, Ohio. — W. G. P.

Our five pastors in the State of Utah on Feb. 11 traveled a total of 756 miles by automobile, bus, train, and streetcar in an exchange of pulpits arranged to acquaint their congregations more fully with our Synod's effort to gather the $5,000,000 Peace Offering.

Holy Trinity Ev. Luth. Church, West Chicago, numbering 325 communicants, gathered a sixtieth anniversary thankoffering in excess of $3,300, although the goal was but $3,000, to finance the opening of its Christian day school. Approximately half of the amount was used to convert the church basement into a schoolroom and to purchase modern school equipment. The Rev. W. J. Danker is the pastor of Holy Trinity. Two lady teachers are in charge of the instruction.

Second Group Received into the Church at Burkburnett in 1944

At Burkburnett, Texas, familiarly known as Boom Town to many, the Rev. Paul Kaiser of Iowa Park, eight miles east of Burkburnett, has been conducting Sunday evening services in the City Auditorium. The Lord blessed the pastor's efforts, so that in 1944 two groups were added to the church, the first consisting of seven children and four adults in March, and the second, shown on the picture, in December. The six children and five of the adults were baptized, and four of the adults confirmed. Pastor Kaiser is directly in front of the left side of the altar.

The fourth intersynodical conference of the Calumet region met in Trinity Lutheran Church, Gary, Ind., on Jan. 31. Present were eight pastors from the American Lutheran Church, eighteen of our Synod's pastors in the Calumet region, and two from the Chicago area. One visitor, Dr. Karl Beth, formerly Lutheran dean of the University of Vienna, was also in attendance. The first four topics of the Doctrinal Affirmation were discussed, one pastor of each group acting as discussion leader for each topic. The discussion is reported to have been spirited but always on a high plane, with no indication of doctrinal differences on the points covered.

Winners with Their Minute-Man Flag

The forty-six children of St. John's Lutheran School, Salt Lake City, Utah, were awarded a minute-man flag for their 100-per-cent participation in the Government's Sixth War Loan Drive. Their War Stamp and Bond sales totaled $638. At the same time they also sold $580 worth of Christmas cards

Under the intriguing caption "Catholic Amenities in Latin America" an editorial in the *Christian Century* gives a few samples of the manner in which the Roman Catholic hierarchy is fighting the Protestant Church. In a four-page pastoral letter over the signature of the Archbishop of Durango, Mexico, and his four bishops, Protestantism is branded as a "North American heresy." Luther, it is further asserted, "stole from a convent the nun Catherine Borer [*sic*], gave himself over to drink." Protestant missionaries are characterized as "false missionaries who come to preach lies," and native Protestant church workers are called "apostates moved by a mercenary interest and deluded by a fat salary." To stem the progress of Protestantism in Mexico, the Archbishop commands his flocks that "all the rosaries said for one year be offered asking that Protestantism shall not prosper in this country." — Truly, if this order is carried out, the cause of Protestantism in Mexico should be lost! G. V. S.

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THE LUTHERAN Witness

Volume LXIV
No. 6

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER

Editorial

Triumph and Tears

When our warriors return, they will be greeted with the shouts and cheering of the multitude. True; but remember, there will also be many widows and orphans weeping in lonely, heartbreaking sorrow. Even now a woman has written to the editors of the *Saturday Evening Post* expressing dread of the hilarity over a triumph which has left her so painfully bereaved. She pleads for a word of comfort. Thank God, there is true, rich comfort for the Christian in God's holy Word. There the Christian is assured that "the steps of a good man are ordered by the Lord," Ps. 37:23. When Jesus died, His disciples were panic-stricken. To them all seemed lost; but after His resurrection Jesus corrected them: "Ought not Christ to have suffered these things and to enter into His glory?" To us also at times our loss seems irreparable. At such times we should heed Jesus' words "What I do thou knowest not now; but thou shalt know hereafter," John 13:7. The life and death of all His children are directed by the gracious and almighty Lord, with whom nothing is impossible. He does not suffer them to be tempted above that they are able. The date of their birth and the date and manner of their death is in the hands of the all-wise and loving heavenly Father. They do not die till He takes them from this vale of tears to Himself.

Moreover, remember that they who return living to their homes return to a life of struggle, danger, and difficulty. No one knows what sorrows may overtake them. Whereas those whom God has taken to Himself have gained the final victory over all evil and have entered the home of everlasting triumph, which no man shall take from them.

Of a truth, we Christians have a rich fountain of comfort. Our loved ones shall live again with us in glory, where God shall wipe away all tears from their eyes and shall bestow upon them "fullness of joy" and "pleasures forevermore," Ps. 16:11. S.

Prayer Meetings Fading Out

For a number of years the denominations about us have complained that their prayer meetings are not what they used to be. In order to attract more visitors to these meetings, the pastors made changes by offering Bible talks or sermonets. We heard a prominent religious leader scold them for this. He told them that such a meeting is no longer a prayer meeting, because a prayer meeting must be given over entirely to prayer and to the singing of hymns, which are prayers in verse.

We ought to recognize the cause of this decadency of the prayer meeting. These churches are reaping what they have sown. They placed an overemphasis upon prayer and taught that prayer is a means of grace and that every Christian, in order to be recognized as a true Christian, must be able to pray in public without a prayer book or a memorized prayer. For a time this produced a fanatical practice of public prayer, but as fanaticism died down and Liberalism entered in its stead, the interest in the church and prayer waned. There can be no doubt about it that in these prayer meetings many who had the ability to speak gave exhibitions of their gift. Their prayers were horizontal instead of perpendicular. Jesus condemned the long and public prayers of the Pharisees, and Elijah ridiculed the intense prayers of the Baal prophets. On prayer, Jesus gave this instruction: "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly," Matt. 6:6. Of course, we should pray also in public, but this should be done by those who have from the Word of God learned to lead others in God-pleasing prayer. Moreover, this should be done in connection with "the one thing needful," the proclamation of God's Word. Unless this is observed, there is danger that the prayers become offensive to Christians and even an abomination to God. S.

The Pastor's Catechumens

The question is frequently asked: What becomes of the many catechumens who have renewed their vows at the altar of the Lord? Do not many of them stray and perish? Pastors who are privileged to serve a long time in our larger cities can tell you from their experience that not a few of those who have strayed returned as penitents to the fold of the Good Shepherd. They do not always return to the same church and to the same pastor. A clergyman whose duties as synodical officer caused him to travel and to preach in many places reported that he found former catechumens of his in nearly every city which he visited. He also told of the letters which reached him now and then from former catechumens, in which they thanked him for his instruction, acknowledged their shortcomings, and gratefully mentioned their present membership in a Lutheran congregation. True, it cannot be denied that there are some losses. But instead of bewailing these, something ought to be done about it. In one way or the other, according to conditions and circumstances, we should try to keep in touch with those who have been received as communicant members, and in efforts of this kind our periodicals, books, pamphlets, and tracts can be of no little help. We could mention cases where the proper tract served most effectively and prevented disaster. S.

Undergird Lutheranism in Europe

This is the striking heading which marked a section of a committee report to our convention in Saginaw last June. The committee was the National Advisory Emergency Planning Council, and its report will be found in the *Proceedings,* pages 371 to 393. The section dealing with Lutheranism in Europe is summed up in two propositions. First, "the Lutheran Church of Europe is in serious danger of disintegration unless it receives help from the Lutheran churches of America." Second, "we do believe that the Missouri Synod is vitally concerned in the preservation of Lutheranism in all of Europe." The reporting Council does not intend to confine its postwar relief to the so-called German Free Church; "our labor of love to the fellow members of the body of Christ in stricken Europe will have to extend as far as our means permit." After pointing out that to effect physical relief and rehabilitation of Lutheranism in Europe is a bigger job than any one Lutheran church body in America can carry out, the Council proposes that in some fields we co-ordinate our work of physical relief and rehabilitation with that of other Lutheran churches in America. Then it reports what had already last spring been done in promoting this joint endeavor:

"A re-organization of the American section of the Lutheran World Convention gives representation on this committee to every Lutheran church body represented in the National Lutheran Council. At a meeting requested by the Emergency Planning Council with members of the Lutheran World Convention held in New York on January 28, Dr. J. W. Behnken, Dr. L. J. Sieck, and Rev. L. Meyer met with Dr. F. H. Knubel, Dr. Ralph Long, Dr. O. Bersell, Rev. J. A. Aasgard, Rev. A. R. Wentz, to discuss ways and means of co-operation with the Lutheran World Convention in postwar work in Europe.

"This committee even now is in consultation with the American Section of the Lutheran World Convention, working out plans by which co-operation of the Missouri Synod with the Lutheran World Convention will be effected without in any way violating the conscience of the Missouri Synod.

"The first definite step to be taken is an exploratory trip to Stockholm, Sweden, for a meeting with the Bishop of Sweden and other Lutheran leaders to gather and compile information which will be helpful in making plans for work in Europe as soon as it is possible for the Church to enter. A committee consisting of Dr. Ralph Long of the American Lutheran Church, Dr. Bersell of the Augustana Synod, and Rev. L. Meyer of the Missouri Synod is planning to leave by Atlantic clipper for Stockholm as soon as passports can be secured and other arrangements can be made."

Our Synod endorsed the action of President Behnken of appointing this Emergency Planning Council, and deliberations have since continued with the representatives of the National Lutheran Council. When this issue of the LUTHERAN WITNESS reaches our readers, the committee of three mentioned in the Planning Council's report will be on its tour of Europe. Dr. Meyer, Dr. Long, and Dr. Bersell left Washington by plane for London, February 24. They intend to visit Stockholm, Helsinki, Paris, and Geneva. Our best wishes are with the Committee in its effort to express by tangible endeavor the will of American Lutherans that in postwar Europe the Church of the Reformation may not only continue to exist, but to experience new opportunities of preaching a Gospel unadulterated by those isms which have plagued the Lutheran Church in Europe for a hundred years and longer. G.

Community Opinion and the Church

The New Testament has something to say about the opinion in which we are to be held by the community. "Provide things honest in the sight of all men," says Paul writing to the Romans (12:17), translated by Moffatt thus, "aim to be above reproach in the eyes of all." There are certain standards of natural righteousness, of what also natural man regards as fine, noble, and elevating. The average community in Christian lands knows how to evaluate the spirit of sacrifice and of unselfishness. As a church we have no special program of attracting the attention of the community to our good works. Yet, of these same good works our Lord says that they serve a proper purpose when they cause people to glorify our Father which is in heaven. We have seen editorials in newspapers which expressed the appreciation of the community over service rendered his people and his fellow citizens by a pastor called to another charge. And there have been obituaries more fulsome of praise for pastors called home from their labors than any memorial we would dare to write in our church papers.

But if we are to be jealous of our good name in the community and rejoice in the kindly opinion of fellow citizens, we are, by the same token, grieved and offended when the powers of the daily press and of the motion picture are invoked to slight our Church, to misrepresent, if not slander, us outright before the American public. We have a good name to safeguard, and voices are becoming very insistent that we stand up for our Church against its detractors. Not a week but some letter reaches this desk demanding that we set aright some defamer of our Church and of Lutheranism. The item recorded under "Letters From Readers" ("Insulting Us for Business Reasons") reaches a new height in the tendency under discussion.

We could mention a news agency which consistently omits the name Lutheran when it reports some valiant word or act of the bishops of Sweden or Norway, not once or twice, possibly by oversight, but consistently, month after month, during the past three years.

We believe that something should be done about it.

And we wish to take occasion at this time to acknowledge the tribute paid one of our Army chaplains in the March issue of the *Ladies' Home Journal.* A well-written article, entitled "Meet an Army Chaplain," describing the labors, on Attu and in his South Carolina parish, of Pastor Clyde Hahn. We Lutherans feel proud of our chaplains and think there are none better, no, none as good. But it pleases us to see the labors of one in this large number given recognition in a first-class magazine. Possibly some of our readers will be prompted to address a line of appreciation to the *Ladies' Home Journal,* 1270 Sixth Ave., New York City.

G.

Doctrinal Affirmation

Some typographical errors slipped into the reprint which we offered our readers. A number of sentences were marked "new" when they should have been marked as derived from the Declaration of the American Lutheran Church. These are: Vol. 63, p. 413, under No. 37, the words beginning with "For whenever Paul speaks," etc., to the end of that paragraph (with some slight changes in style); p. 414, middle of first column, the words "It is true, if the term," etc., to the end of that paragraph; Vol. 64, p. 12, under No. 39, the words "only when both are maintained with equal (clarity and) emphasis will the full Scripture truth be expressed," except for the words in (). A little farther down, the words "The eternal election of (grace) is not founded upon a second, different will of grace, but upon the identical universal will which God earnestly entertains toward all men." And on the same page, third column, under 41, the words "when Scripture speaks . . . to believers." THE EDITORS

Catechetical Instruction for Confirmation

By HY. G. HARTNER, Denver, Colo.

Long ago Solomon wrote in Proverbs, "Train up a child in the way he should go, and when he is old, he will not depart from it." Briefly stated, the way children should go, and the way everyone should go, is the way which leads to everlasting life. Jesus said plainly, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of God." This shows that God's kingdom is made up of people who come to the Lord Jesus. The way we should go is the way of Christ. Jesus stated this fact both positively and negatively, "I am the Way . . . no man cometh unto the Father but by Me." And Peter merely adds emphasis when he says with John, "Neither is there salvation in any other."

While the Bible indicates that there are two ways in which men *can* go, it also insists that there is only one way in which they *should* go. And the way men should go is not their own way but the Lord's way, the way which is lived in the faith and love of Jesus Christ, whom God has provided to be the life of men.

Our Lutheran Church has recognized the necessity of training children early in life to know and love Jesus as their Savior. To give this training, it has maintained many Christian day schools, sponsored good Sunday schools, Saturday schools, and has encouraged the establishment of vacation Bible schools. Also, in connection with these agencies for training children in the way of the Lord, our Church has constantly emphasized the need of well-trained teachers who themselves are animated by the faith and love of Christ.

In addition to the above-named agencies of Christian education, the Lutheran Church everywhere places special emphasis upon confirmation instruction as one of its finest and best agencies to train children in the knowledge and obedience of God's Word. On Palm Sunday or Pentecost each year from twenty-five to thirty thousand children kneel at our Lutheran altars and profess faith in Christ and promise to remain true to Him as long as they live. And to a very large extent this annual blessed harvest in God's kingdom results from the catechetical instructions which precede confirmation, and which are commonly called "confirmation instruction."

This training is necessary for the children of the Church if we expect them to be faithful members of Christ's kingdom after confirmation. Right now the Army is teaching us new implications of the word "train." When young men are called for active military service, they first enter a long course of preparation before they are sent to the battle zones and exposed to the arduous fighting which modern warfare demands. They must exercise daily and strenuously to prepare their bodies to endure hardship. They are taught self-control and self-sacrifice. They must live in rough barracks and be prepared to exist for days and even weeks on dried rations. Constant drilling is necessary in the hardening process which makes a soldier who can endure the heat and rigor of battle.

In like manner, when we think of the child training that is necessary to make true soldiers of the Cross, equipped to fight the hard battles of life against sin, let us remember that training for spiritual warfare must also be thorough and exacting. The pastor in the confirmation room is a commissioned officer of the Church Militant, who knows something from experience, his own and others, about the problems which will confront these children in their postconfirmation life. Therefore he must train them how to use the whole armor of God: the girdle of truth; the breastplate of righteousness; the shoes of the Gospel of Peace, which is still marching on from victory unto victory; the shield of faith in Jesus Christ as the only Savior from sin; the helmet of salvation; and the sword of the Spirit, which is the Word of God and, at the same time, the source of all the teaching and training that the Lutheran pastor gives to the members of his confirmation class.

Catechumens need this equipment because of the type of enemy they must face in the world. "We wrestle not against flesh and blood, but against principalities, against powers." Satan must not be pictured as a tired, worn-out enemy; for he is most dangerous. We must always be vigilant, because the devil never fights fair: "He was a murderer from the beginning," and he would like nothing better than to bring every member of every confirmation class to eternal ruin. Let us not underestimate our enemy. He is stronger than we are; he is shrewder; and he brings into the conflict the experience of some 6,000 years, in which he has brought one professed believer after another to fall. Every pastor in the confirmation room must strive earnestly to equip every child of the church with the whole armor of God.

If he does not do this work conscientiously, it may result in eternal ruin, for the young girl or boy before him may never have another opportunity to be grounded in the faith of Christ. Ninety-five per cent of all professing believers in Christ made their profession of faith before they were twenty years old; only five per cent after they reached the age of twenty. Truly, youth is the formative period in life, also from the viewpoint of the Church.

Go out into the woods and find yourself a sapling, say about six feet high and an inch thick. You can bend that young tree to your will and train it to grow in any direction you wish. But if you wait fifty years, until that sapling becomes a large tree with a gnarled trunk about three feet thick, and roots deep and solid in the earth, it will take a stick of dynamite or an earthquake to move it from its place. In like manner, let a man grow and harden through fifty years of sin and unbelief, let him be rooted in doubt and infidelity, and it becomes increasingly difficult to soften his proud spirit with the tender accents of the love of Jesus.

It never has been easy to live a Christian life. But all the more the children of today must be trained with zeal and earnestness to maintain their Christian faith against all the forces of hell, who are increasing their pressure upon every follower of Christ, because Satan realizes better than Christians that the time remaining is very short.

The Annual Rededication

By AUG. F. BRUNN, Chairman Y. P. Committee, English District

When the Israelites had conquered the Holy Land, God driving out the enemy from before them, they faced the greater test of peace. Gathering all the tribes at Schechem, Joshua called upon them for a momentous decision. Would they now forsake the gods of Egypt and of this new people and serve the Lord, who had brought them thus far? In solemn voice he challenged them, "Choose you this day whom ye will serve."

We are now living through days which call for rededication. God is giving victory to our arms, and we, too, must now choose whether to go back to the gods of yesterday, to apathy and ease and self-sufficiency, or whether, in gratitude for God's mercies and in recognition of the dawning of a new day, to reconsecrate ourselves and say, "As for me and my house, we will serve the Lord."

Let Confirmation Day in our churches this year be a day of rededication for young and old. How deeply our hearts are stirred as we look upon our boys and girls ascending the altar steps to kneel and affirm their pledge of loyalty unto death. How happy we are to see them rise and return with the blessing of God, to step out into a hostile world with one of the most powerful aids to keep them unspotted. We are reminded of how much these vows meant to us.

How appropriate that this day, which touches us so deeply and reminds us so vividly of our own solemn pledge, be one of rededication for us. We have eventful decisions to make today in the crises facing our world and each of us individually. We must be roused to face the issue. That is why Joshua gathered the tribes and made his challenge.

The annual Roll Call and Reunion Service held in many churches on the evening of Confirmation Sunday should therefore have special significance this year. Let it call us to decision, to rededication for the tasks God has given in a world like ours. Let it give us a vision of the many fields ripening unto the harvest. Let it help us realize as never before that our world survives for one purpose, that God's children may bring to helpless and hopeless men the message of the Cross, and that now we must consecrate ourselves anew, with all our resources, to build the kingdom for which Christ gave Himself. To save sinful men, God allows this earth to endure a while longer. Let the solemn call ring out to all our people "Choose you this day whom ye will serve."

We shall, of course, be mindful of our absent members at such a service, and many fine ideas for this remembrance are contained in the suggestions offered by the Walther League for this year's reunion, which will gladly be sent upon request. It is fitting that the names of all in the service be included in the program and that they be sent a copy with an appropriate message. The names may be read with excerpts of letters. Service members present may have a place of honor in the procession of the classes and in the seating.

The service will feature as a solemn rededication the repetition of the confirmation vow, and possibly include a roll call of classes, also the confirmation hymn if the same one has been used for each class. Attractive notices sent to all communicant members and a special effort by a member of each class, will help to make the Rededication Service a memorable one. There may also be the annual signing of a "Book of Remembrance" and a social gathering for renewing acquaintance with those who have moved to other parts, concluding with one of the beautiful hymn-sings.

May Confirmation Day this year be one of reconsecration for all our people to build with new joy and earnestness the eternal kingdom of our Savior. May we call our brethren to decision. With the thousands who this day pledge renewal of their covenant, they will assuredly answer: "Yea, we will forsake the gods of Egypt. We will serve the Lord, for He is our God."

For Christ and Country – Items of Interest from Many War Areas

Silent Worship at the Siegfried Line

Washington, D. C. — So near the enemy that the sound of voice and musical instrument was perilous, Chaplain G. J. C. Gerike nevertheless led his men in hushed worship. In a communication to the General Commission on Army and Navy Chaplains, Washington, D. C., Chaplain Gerike relates this incident and also describes the manner in which men of the armed forces in positions farther behind the lines halted for worship beneath the pines near the Siegfried Line.

"An infantry battalion was getting its battle inoculation. The men, seasoned during maneuvers, were now getting their first taste of the real thing. And they were learning fast. Battle conditions have a way of whipping mind and body into synchronized motion as nothing else can do.

"Except for sporadic bursts of fire from various weapons, it was quiet on the front. Too quiet! It gave one a feeling of constant alertness and constant expectancy for anything and everything. Voices, even though kept low, carried too far. Leaves falling in the woods had an uncanny way of sounding like footsteps. Guards moved restlessly and ceaselessly to and fro, for the enemy's positions were just a thousand yards distant, and roving patrols could be encountered at any moment. No time or place here for a service which would concentrate men.

"But back at the company command post there was a possibility of a worship service. Permission of the commanding officer having been received, preparations were made. Only a few men could attend the service, since a maximum was needed on guard. But when the men filed into the 'chapel' a total of about twenty were ready for worship. The 'chapel' was a barn, which also served as sleeping quarters for the men. Our carpeted floor was new straw; our roof was a concrete floor supported by steel beams.

"No organ could be used, nor singing could be engaged in, because of the unwanted attraction the sound might bring. The responsive readings, prayers, Scripture lesson, and sermon were uttered in low tones. Yet in the quiet stillness the Lord drew nigh and touched the hearts of men. He breathed out His blessing and encouragement: 'Fear not, for I am with thee; be not afraid, for I am thy God.'"

After describing the difficulties that sometimes attend finding battalions in new or congested locations, Chaplain Gerike continues:

"One such occasion made it necessary for a chaplain and his assistant to go on a hunt for a unit in entirely new country, without the aid of maps and with no idea where to find the battalions in question. They were usually bivouacked somewhere in the woods and hills of Luxembourg in the neighborhood of 'X.'

"Bearing in mind all the stories heard about making the wrong turn and landing in enemy territory or within range of enemy small-arms fire, the pair started out. Only one thing was certain, they must find the battalions; but to do so, they did not want to drive into Germany — at least not just yet.

"Numerous wrong roads and 'leads' were explored. Finally a hot tip was given. But as usual, an unexpected fork in the road appeared. The driver took the fork which indicated most travel by government vehicles. At the top of a wooded hill a friendly outpost was reached and directions were received about the right road to be followed. After battling with deep ruts, the battalion was located.

"A fine grove of pines on a hilltop was the chapel to which a good many men

soon gathered for worship. For a moment, as silence settled down, we imagined ourselves again in some beautiful quiet home church. This was the house of God. Here were the works of the Creator, proclaiming, 'The earth is the Lord's and the fullness thereof.' Here was to be found the Lord, whom all had come to worship on this quiet Sunday morning."

J. S. PAYTON
Gen. Com. on Army and Navy Chaplains

Lenten Week End on the Western Front

Saturday

It was 0400 hours before we finally crawled into the ever-faithful sleeping bag this morning. The building was cold, the floor was hard, but it was the first sleep in 22 hours, and there was a roof over our head . . . a luxury on the front.

It was 1200 hours when we got up for a combined breakfast and lunch of K rations. Munching the "Processed American Cheese with Bacon," it dawned upon us that tomorrow was Sunday.

A new area always presents its problems of finding the various parts of the regiment. Our jeep led us . . . through muddy roads and fields . . . following the communications wire . . . to the regimental CP . . . only not to be able to find our way back. An ambulance going in that direction helped us out.

By telephone we contacted the other battalions and arranged for services. It was late, and at night we still had to make arrangements for places of worship. It was a long and tedious job in the dark, but the effort was worth while, because the men we look for in the service tomorrow are men that have come back from the hell of the front, and who, sooner or later, will be going back to that life of foxholes, rain, mud, canned or boxed rations, hot lead, and death. May the Lord grant His blessing to those efforts for the spiritual uplift of blood-bought souls.

Sunday

The morning dawns hazy with moisture and fog. We wonder how many men will turn out for services, especially since they are rather widely scattered.

After the usual breakfast, we leave for the 1st Bn area, where the service is to be held at 1000 hours for 1st and 2d Bns. The map shows a road straight north. Twice we are blocked by bottomless mud and have to detour. But we get there . . . thanks to the rugged driving power of the American jeep.

A GI shows us where the service is to be held, but adds, "I doubt, Chaplain, whether you'll be able to get in." It's a large octagonal hall. We have to ask the soldiers to move aside as we work our way to the middle. A prayer asking the Lord's blessing upon us, and another Army service is under way.

We had very little time to lose after the service, having to drive ten miles for another service at 1100 hours. But here's a soldier who wonders why he hasn't heard anything about the condition of his wife. Here's a soldier who would like to have clarification on a passage in the Bible. Here's another who wants a roll of films developed. Another wonders whether the chaplain could find out for him where his brother is buried. All are taken care of, and we jeep back to our battalion.

Again we find a crowded room . . . this time a classroom in the village school. The same prayers, the same hymns, the same sermon, but another appreciative audience . . . all our good American soldiers.

The third service is for a company that is all by itself, away from everybody else. A barn is the place of worship . . . loose hay the pews. The attendance is much smaller, but the spirit of devotion is the same.

As we go to bed tonight, we think back over the events of the day. We are tired, but we thank God for the 600 men that heard His Word today. We think of the power of that Word in their lives . . . the power over sin, the power over worry, the power over fear. We think, too, of the eventual move back to the front. We remember how, after being wounded, we were offered the opportunity of doing the work of a chaplain several hundred miles behind the lines. But here we have soldiers who, more than others, are hungry for the fear-removing comfort of the message of the Cross.

As our eyes become heavy, our thoughts go back to the congregation in Texas that we left to serve the men in khaki. We wonder what sort of services we would have had today had we still been a civilian. But we are thankful for the opportunity of service to God that we've had in one of our many theaters of military operation.

We know that these men . . . to whom we preached the Gospel of eternal peace . . . with whom we blended our voice in hymns of prayer and praise . . . with whom we brought our mutual requests to the throne of the merciful Almighty . . . these men are going out to do their part toward bringing the enemy to his knees and peace to the world.

And so we doze off . . . the First Sunday in Lent is past . . . there's a prayer of thanksgiving in our heart . . . also that daily prayer for God's blessing upon the efforts of our armed forces . . . that daily prayer for the restoration of peace, and our return to our congregation, and — more important — to the loved ones that we left behind.

CARL A. HECKMANN
Somewhere in Europe
Feb. 19

Life in the Liturgy

By ELMER A. KETTNER, Wollaston, Mass.

Recent months have brought many demands that the Church purge itself of all "dead" forms. We are urged, for example, to be ready to rehabilitate the servicemen with a live service. Often this is accompanied with the suggestion that ministers stop reading "dead" liturgies. That every service should sparkle with life, we agree. But must we assume that all liturgy is dead? Who killed it? Let us examine it to discover whether it still lives or whether it can be restored to life.

A liturgy is a form of service. Obviously, when we worship God, we must have some order of worship. An individual worshiper in the privacy of his room may decide to sing a group of hymns, kneel in prayer, and read and meditate on the Scriptures. He could invert the order the next Sunday and change it still further to his liking the next week. But as soon as two or three are gathered together, there must be some form which they agree to follow; otherwise they will have confusion. This sequence of the various acts we call the liturgy.

According to the liturgy in the *Lutheran Hymnal* we confess our sins in preparation for worship. Why should we do it in different words each Sunday? Must a confession become a dead form as soon as we agree to use it regularly? Or what is dead about singing "Glory be to the Father and to the Son and to the Holy Ghost" each Sunday? Is it dead because we use the same chant? What difficulties would arise if we had a dozen different melodies for that doxology! Why is it a "dead" form to sing "Lord, have mercy upon us" each week? Is there any greater need than that? Is there any better way to express it? Is it a dead form to pray the prayer which our Lord Jesus has taught us? Rather let us ask, Isn't it a dead form to eat breakfast every morning because breakfasts are so much alike? Isn't it a useless act, a waste of time, to fire the furnace each day? We always do it the same way.

We have provided for considerable variety in every service in the hymns, prayers, Scripture readings, and sermon. Would there be more life in the

(Continued on page 90)

Report of the Treasurer of Synod for the Fical Year 1944

Operating Statement of Budget Accounts

Budget Receipts from Districts:

1.	Alberta and British Columbia	$ 6,246.09
2.	Argentina	119.00
3.	Atlantic	94,399.93
4.	Brazil	—
5.	California and Nevada	10,194.84
6.	Central	314,500.00
7.	Central Illinois	114,286.77
8.	Colorado	14,658.06
9.	Eastern	63,684.58
10.	English	111,157.01
11.	Iowa East	34,896.50
12.	Iowa West	109,277.04
13.	Kansas	45,719.91
14.	Manitoba and Saskatchewan	5,675.16
15.	Michigan	321,667.89
16.	Minnesota	173,362.24
17.	North Dakota and Montana	21,626.82
18.	Northern Illinois	250,705.58
19.	Northern Nebraska	28,435.10
20.	North Wisconsin	93,182.24
21.	Oklahoma	12,028.90
22.	Ontario	13,740.16
23.	Oregon and Washington	22,052.00
24.	South Dakota	8,587.77
25.	Southeastern	22,478.34
26.	Southern	14,666.26
27.	Southern California	12,190.08
28.	Southern Illinois	55,786.48
29.	Southern Nebraska	28,962.19
30.	South Wisconsin	135,000.00
31.	Texas	17,155.34
32.	Western	179,576.67
33.	Total Budget Receipts from Districts	$2,336,018.95

Miscellaneous Budget Receipts:

34.	L. L. L. Endowment Fund Earnings	$ 73,843.53	
35.	Concordia Publishing House Dividends	125,000.00	
36.	Receipts from Sundry Sources	45,766.16	
37.	Total Miscellaneous Budget Receipts		244,609.69
38.	Total Budget Receipts		$2,580,628.64

Budget Disbursements for:

39.	Deaf and Blind Missions		$ 49,400.00
40.	Finnish Church in North America		964.50
41.	Foreign Missions		325,190.33
42.	Home Missions		229,272.35
43.	Home Mission Expansion		19,300.18
44.	Negro Missions in North America		72,672.34
45.	Negro Missions — Debt Liquidation		65,000.00
46.	Negro Missions in Africa		9,174.64
47.	South American Missions		79,711.76
48.	South American — Emergency		2,499.46
49.	Wartime Mission and Conservation Fund:		
	a. Mission Subsidies	$71,755.80	
	b. Church Building Loans	5,200.00	
	c. Work Among Prisoners of War	34,727.46	
	d. Emergency Planning Council	27,090.01	
	e. Total		138,773.27
50.	Total for Missions		$ 991,958.83
51.	Colleges and Seminaries:		
	a. Operating Costs	$509,657.77	
	b. Repairs	99,241.09	
	c. Total for Educational Institutions		608,898.86
52.	Support and Pensions:		
	a. Support and Pensions	$358,356.09	
	b. Pension Death Benefits	7,275.00	
	c. Candidate Pension Subsidy	1,291.48	
	d. Total Support and Pensions		366,922.57
53.	Synodical Sundries		178,013.45
54.	Total Budget Disbursements		$2,145,793.71

RECAPITULATION

55.	Total Budget Receipts (Line 38)	$2,580,628.64
56.	Total Budget Disbursements (Line 54)	2,145,793.71
57.	Surplus (Added to Contingent Reserve Fund)	$ 434,834.93

NOTES ON THE TREASURER'S REPORT

OPERATING STATEMENT

For the third successive year we are submitting a very concise annual report on the fiscal business of Synod in order to practice the greatest reasonable paper economy. We again offer supplemental information to those who express a desire for it.

During the last fiscal year Synod's budget income again showed remarkable improvement, the increase being $268,219.46 over the previous year. The increase in disbursements for budget items was almost as pronounced, amounting to $202,730.32.

The cost of missions was up $104,639.43. This was due in part to a payment of $65,000.00 as Synod's share of a building debt in Negro missions. This debt was the remainder of a larger one incurred in 1929 and which debt had been resting heavily on all concerned and was costing interest all the while.

Necessary increases in salaries and other expenses raised our colleges and seminaries operating costs by $30,586.67, and repairs were up $21,784.93.

The war and the resultant high costs also affected the needs of our Veterans of the Cross. The Board of Support found it urgent that it add $23,583.18 to its subsidies. On the other hand, death benefits were down $1,675.00.

Partly due to the Franconian Centennial Convention, partly due to the development of Visual Education, and partly due to the high prices prevailing generally, the cost of Synodical Sundries is up $22,519.63. More than fifty administrative, executive, and sundry overhead items are included in this account.

BALANCE SHEET

The balance sheet is submitted for particular study. It shows the condition of Synod's fiscal business as of the last day of the fiscal year. In it are contained many items of interest. Lines 1 to 15 and lines 29 to 44 reflect Synod as a going concern. Lines 16 to 28 and lines 45 to 64 relate to Synod's trust business. The character of these two groups is so different that they should be dealt with separately.

The item that immediately catches the eye is No. 3, Investments, General. Here are the assets which underly items Nos. 34 to 43. The investments consist of government bonds having short maturities. These do not fluctuate greatly in value and can be readily converted into cash when the need arises. Thus, the money is safely invested and yet immediately available to the purposes for which intended. Item No. 2 consists entirely of demand deposits and provides funds available at all times to meet demands that may and do arise in items No. 29 and No. 30.

Item No. 29 is the collective total of all college and seminary deposits and comprises commissary funds, students' funds, and other moneys that our institutions may have charge of for the moment. The notes comprising item No. 30 are all noninterest-bearing demand notes for the payment of which no demand has been made.

The sum shown in item No. 34 must serve the Army and Navy Commission until next fall. It is now spending at the rate of approximately $50,000.00 a month. The Church Extension Fund (Item No. 35) will tend to grow as long as present building restrictions continue, but the increasing balance will be waiting and ready when building operations may be resumed.

BALANCE SHEET

January 31, 1945

ASSETS			LIABILITIES		
CURRENT:			**CURRENT OBLIGATIONS — EXTERNAL:**		
1. Cash	$ 61,601.81		$ 257,682.01		29. College and Seminary Deposits
2. Certificates of Deposit	450,000.00		182,733.17		30. Notes Payable
3. Investments — General	2,215,085.00		56,262.89		31. Transitory Accounts
4. Amortization Account (Premiums)	878.91		534.40		32. Withholding Tax Payable
5. Advances to Colleges	3,230.01				
6. Advances — Petty Cash and Sundry	2,175.00				
7. Total Current Assets		$2,732,970.73	$ 497,212.47		33. Total External Obligations
PREPAID DISBURSEMENTS:			**CURRENT OBLIGATIONS — INTERNAL:**		
8. Budgetary Operations	$ 7,522.00		$ 584,727.31		34. Army and Navy Funds
9. Collection Materials	3,496.48		698,795.14		35. Church Extension Fund
10. Equipment	325.00		98.71		36. Deaf Mission Building Fund
11. Motion Pictures	3,849.03		408.05		37. Foreign Mission Building Fund
12. Visual Education — General	2,848.21		34,772.34		38. Relief Funds
13. Peace Thankoffering	68,563.02		32,763.37		39. Synodical Building Funds
14. Residences — Professors' and President's	66,977.84		521.72		40. Transportation Department
			15,499.35		41. Youth Fund
			459,172.83		42. Contingent Reserve Fund
			562,581.02		43. Postwar Reserve Fund
15. Total Prepaid Disbursements		153,581.58	2,389,339.84		44. Total Internal Obligations
L. L. L. ENDOWMENT FUND:			**L. L. L. ENDOWMENT FUND:**		
16. Investments	$2,791,963.00		$2,695,809.08		45. Endowment Fund
17. Amortization Account (Premiums)	8,263.16		44,603.44		46. Reserve for Investment Depreciation
18. Cash	538.52		60,352.16		47. Earnings — Deferred
19. Total Endowment Fund Assets		2,800,764.68	2,800,764.68		48. Total Endowment Funds
PENSION FUNDS:			**PENSION FUNDS:**		
20. Investments	$2,635,466.00		$2,470,836.59		49. Pension Fund
21. Amortization Account (Premiums)	1,598.51		14,816.83		50. Annuity Reserves
22. Cash	26,197.84		37,811.73		51. Contingent Fund
			102,601.92		52. Retirement Reserves
			12,782.12		53. Reserve for Investment Depreciation
			3,637.66		54. Earnings — Deferred
			20,775.50		55. Earnings — Current
23 Total Pension Fund Assets		2,663,262.35	2,663,262.35		56. Total Pension Funds
SUNDRY TRUSTS:			**SUNDRY TRUSTS:**		
24. Investments	$1,495,974.31		$ 289,191.72		57. Annuity Endowments
25. Amortization Account (Premiums)	2,997.13		32,614.73		58. Bequests — Pending Liquidation
26. Bequest Investment Suspense	37.00		944,288.41		59. Legacies
27. Cash	69,381.20		231,158.67		60. Permanent Support Fund
			42,916.28		61. Reserve for Investment Depreciation
			12,390.45		62. Earnings — Deferred
			15,829.38		63. Earnings — Current
28. Total Sundry Trust Fund Assets		1,568,389.64	1,568,389.64		64. Total Sundry Trusts
		$9,918,968.98	$9,918,968.98		

In items No. 42 and No. 43 we have the accumulated reserves that resulted from the operations of the last three years. These sums should stand Synod in good stead when those long predicted lean, postwar years will threaten to hamper the work of Synod.

Much could be said — space permitting — about Synod's trust business as it is reflected in the three lower groups. The L. L. L. Endowment Fund was most stationary, donations adding less than $200 during the year (its interest earnings of $73,843.53 — line 34 — were devoted to the purposes of the Board of Support). The Pension Fund, as an opposite extreme, grew over $600,000. Sundry Trusts ranged between these extremes, adding $87,000 to their total. This increase came through additions to annuities (line 57), legacies (line 59), and the Permanent Support Fund (line 60).

In each group there is a "Reserve for Investment Depreciation" account (Items No. 46, No. 53, No. 61), representing a sum of money gathered from the principal gains made on sales of bonds. These reserves tend to guarantee the principal in their respective groups by taking up any shrinkage that may develop by selling bonds at less than their amortized value.

St. Louis, Mo., Feb. 28, 1945 W. H. SCHLUETER, *Treasurer*

CERTIFICATE OF AUDIT

I have examined the books and records of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the fiscal year ended January 31, 1945, and I hereby certify that in my opinion the Synodical Treasurer's report, covering the financial transactions for the period named, as published in the present issues of the *Lutheraner* and the *Lutheran Witness*, truly reflects the books as well as the financial condition of Synod.

The receipts by Synod from the District Treasurers were verified directly, and the budget disbursements to the Colleges and Sundry Boards either have been or will be traced to and through the respective departments.

The net result of the year's financial operations was a surplus of $434,834.93, which has been added to the Contingent Reserve Fund. Synod continues to owe $182,733.17 on noninterest-bearing "Notes Payable," as an accommodation to members of Synod who prefer Synod as a depository.

St. Louis, Mo., Feb. 27, 1945 A. W. HUGE, *Synodical Auditor*

LIFE IN THE LITURGY

liturgy if every part of it were new every Sunday? Do new hymns have more life in them than the old, familiar ones?

Perhaps we ought to admit that essentially there is no life in any liturgy in itself nor in any non-liturgical service. It does not live until it lives in the hearts and souls of those who use it. If a liturgy is dead, it is so because it is murdered by those who merely go through the form of worship. The same would be true of a non-liturgical service. Luther did complain that the Lord's Prayer was the worst martyr on earth, because it was being mechanically recited, not meaningfully prayed. Rather than discard the Lord's Prayer, the Creed, and the rest of the liturgy, we urge that the words be made to live in the desires, will, and emotions of those using them.

Those who feel their sins and sorrows, who know the grace of God in Christ, and who have a living faith in their Savior, find the liturgy an excellent form of worship, the best which the years have produced. Though there are well-meaning critics, whose suggestions we seriously consider, perhaps each one ought to ask himself, "If the liturgy is dead, who killed it? Is it I? If I should discard it, what better form do I have to substitute? May not the words of my mouth and the meditation of my heart be as dead to the audience as the words of the ancient liturgies?

Confirmation Hymn

Lord Jesus, Gentle Savior

Lord Jesus, gentle Savior,
My Shepherd, Guardian, Friend,
Oh, take the hand I offer
And lead me till the end.
Without Thee I would falter,
Without Thee I would stray.
Oh, take my hand, I pray Thee,
And lead me all the way.

I have no strength, O Savior;
Be Thou my Strength, I pray.
Alone my footsteps wander;
Be Thou my Staff and Stay.
No Friend I have beside Thee;
To whom, Lord, shall I go?
Thou hast the words eternal
To guide my steps below.

Thou art my only Savior,
My Master and my King!
Accept the heart I offer,
Accept the praise I bring!
Until I reach the portal
Of Thy blest fold above
And join with choirs immortal
To sing Thy wondrous love!

Lutheran Hymnal, Tune 352

H. W. GOCKEL

Hospital and Village Work, India

By O. H. SCHMIDT, Secretary of Foreign Missions

Our hospital at Ambur, India, certainly makes a very pleasing impression with its trim lines and light-yellow stucco, its wide verandas, which permit

Emmanuel Church, Ambur

light and air to flow through the rooms. The sainted Dr. Doederlein worked so hard to get this hospital established. At present Miss Angela Rehwinkel is its superintendent. Not so very long ago a new wing was added to this hospital, through the kindness of a group of mission-minded women in the Northern Illinois District. This hospital is doing fine work. Every morning swarms of people come to the clinic; a short service is conducted with them; then the doctors go to work with the patients. Thus the spiritual side of the work is not overlooked, but our missionaries endeavor to speak of the one thing needful to the patients coming to this Bethesda. There are always swarms of people about every hospital in India; for every patient has some members of his family, if not all of his family, about him, and space needs to be provided for these folks and for them to cook the meals for their particular patient.

On Sunday morning you attend the preaching in the Tamil service. The church was filled. The congregation follows the old order of service, which is rather closely related to our common order, with chanting and responses, their pastor, the Rev. Swamidoss, being in charge of that part of it. For the sermon I would speak a sentence or two, and then this would be repeated in Tamil by Mr. Immanuel, and thus the sermon was transmitted to an attentive and devout congregation. Many of the younger people who understood some English got the sermon in both languages. What a joy to preach to those people! This Tamil service is held on Sunday mornings. Then in the afternoon an English service is conducted by our missionaries. They use the new hymnbook and follow the respective services just as given there.

And then there were the villages. Every one of our missionaries has a whole string of villages in which he either himself conducts all the work or supervises and guides the work of the catechists and native pastors. What an interesting feature of mission work! Usually there would be a school, for we try to follow the sound Missouri Synod style of building slowly but solidly through the school. But don't expect buildings such as we have in America. Frequently the school is housed in a pandel, a structure with a floor of hard-packed clay, walls only three or four feet high, a roof of thatch, a rickety table for the teacher, and perhaps a chair that looked as though it had survived several cyclones. Perhaps there was an easel with a blackboard, occasionally a few Biblical pictures and placards; sometimes the children squatted on the floor or sat cross-legged on boards elevated two or three inches from the floor, sometimes on plain wooden benches; once in a while they had something resembling a desk or table before them. Much of their writing was done on slates. But the children recited with vigor and sang with vim. Usually

Our Chapel at Vaniyambadi

there was a terrific din, for two or three or five teachers would be instructing at the same time in one room, with perhaps only a screen dividing the classes one from the other. In many instances the teachers live near the school, perhaps in houses belonging to the mission; simple homes of one room or two, with a kitchen that is but a small room, where they make a fire between clay partitions under their brass cooking utensils, with the smoke left to find its own way out of the house.

In the services the people usually sat on mats on the floor. They followed the liturgy fairly well. At some places the singing was good; at many other places it could hardly be classified that way. But the main thing was that they heard the Word of God, and heard it preached clearly and in a simple fashion and applied to their needs. How thankful we should be that our missionaries clearly understand the purpose of the Church, that they preach the Word of God without admixture of human philosophy, and that they aim at bringing people to a knowledge of their sinfulness and need of a Redeemer and then unto faith in that Redeemer, Jesus Christ! — Repeatedly we also witnessed the celebration of Holy Communion, with the communicants very reverent in their attitude, with individual pronouncement of absolution, and with the wine poured from the cup, as these people consider it improper to have the cup touch the lips. — Sometimes the services were very early in the morning, before the people started for their work; sometimes they met for services over the noon hour, when ordinarily they would rest; frequently we had the services quite late in the evening, when the day's work was done. One lamp would dispense a measure of light, with grotesque and flickering shadows in the far corners. And would you blame some of the hard-working people, or children, for dozing a bit, what with the heat and the stuffy air and the fatigue of hard labor? But most of them listened quite attentively. How it made one's heart swell with gratitude to look over these audiences and to recall that some twenty or forty years ago there were no Christians here, but that now, through the agency of the Holy Spirit, there were congregations assembled about the Word and the Sacraments, and that one can see the beginnings of that strong, indigenous Church for which we hope and pray for this great country of India.

May God bless the preaching of the Word and all that is done to promote the growth of the kingdom of our blessed Redeemer!

Bethesda Hospital, Ambur (Maternity wing)

Report of Synod's Centennial Committee

The Synodical Centennial Committee reported to our recent convention at Saginaw that in seven meetings since December, 1941, it had concerned itself primarily with "the spiritual objectives of the anniversary celebration, developing plans to provide suitable historical and devotional materials to the membership of Synod, and thus to stimulate the proper spiritual approach of gratitude and thanksgiving." The objectives and general plans presented received Synod's full endorsement. Thereafter the committee met at the end of August and pressed forward its program to familiarize the entire constituency of our Church with its origins and development and the doctrinal foundation from which it rose, purposing thereby to preserve the heritage of our great past as a living possession of the present and future Church by means of historical sketches and by reproduction of the masterworks of the synodical fathers in the language of the children.

To that end a general history of Synod for adult use as well as a children's history, designed for use in parish and Sunday schools, have been planned and are now in work. Some eighty essay subjects covering major Scriptural doctrines and practical church work have been listed and, in consultation with the District Presidents, have been assigned for presentation and discussion at the District conventions in 1945 and 1946. It is intended that these essays be assembled therefore in two volumes as a centennial testimony to Synod's doctrine and practice, and offered at such price as to secure wide circulation.

The editorial staffs of Synod's periodicals and the committee are collaborating to arrange a series of pertinent historical articles. As the anniversary approaches, short tracts tracing the Church's development and describing its manifold fields of work will be supplied to the congregations for general free distribution. Similarly, suitable materials for weekday and Sunday schools will be prepared.

In order that our Church, and especially its ministerial students and pastors, may continue to have the benefit of Dr. Pieper's exhaustive and authoritative work in systematic theology, his *Christliche Dogmatik* translation will be printed.

The committee proposes, as another project especially designed to mark the centenary observance, to inaugurate a series of expository volumes on the various books of Scripture in the devotional-meditational style of the *Altenburger Bibelwerk*, with which some of the readers of the WITNESS are undoubtedly familiar. Work on two of the historical books of the New Testament is now being arranged.

Sunday, April 27, 1947, has been set as the day for general celebration of the anniversary, Synod having been formally organized in First St. Paul's Church, Chicago, on April 26, 1847. Special observances will also be arranged in connection with the synodical convention in Chicago during the summer of that year.

Drs. Th. Hoyer, chairman, J. W. Behnken, *ex officio*, L. Fuerbringer, H. B. Hemmeter, Pres. E. T. Lams, Prof. F. H. Schmitt, Mr. G. A. Fleischer, and the undersigned comprise the personnel of the Centennial Committee.

H. W. ROMOSER
Secretary of Committee

From a Pocket Notebook

We had a subconscious doubt when assigning (page 56) Mount Olive Church of Milwaukee to the English District and now find that we should have checked up on that hunch. It has for the past two years been a member of the South Wisconsin District, and the new parish school will be added to the S. Wisconsin roster. . . . The Lutheran Laymen's League is doing a fine thing by distributing 100,000 copies of Mr. W. C. Dickmeyer's address of last summer, "Partnership with God." . . . "THE LUTHERAN WITNESS is read from page to page as soon as it comes and thus keeps me in contact with my Church. I usually pass it on to others, and I notice that it is then given to others." Carl F. Spaude, chaplain serving in Italy. . . . "When the Mutual Broadcasting System on its February 12 broadcast featured Abraham Lincoln, the high point in the program was 'A Mighty Fortress Is Our God,' played by the orchestra." Arthur P. Stuckert, Baltimore. . . . St. Paul's, Lakewood, near Cleveland (Rev. J. H. Meyer, pastor), last year contributed the sum total of $12,259.94 for Synod, missions, and charity, an average of $18 per communicant, more than three times the average in Synod. . . . *Tanganyika* — we hope that this will become a household word in the Missouri Synod within the next few years. Tanganyika is a state in E. Africa in which the Lutheran Church has 100,000 African members. Once served from Germany, this mission is now orphaned — a tremendous opportunity for the Lutheran Church in America. *C. T. M.* quotes this from *The Lutheran Companion:* "God offers no apology to the Lutheran Church if He eventually requires 50 American missionaries in Tanganyika and a yearly fund of $200,000 for His work." . . . For a young church, only three years old, $10 plus per member for synodical purposes is a marvelous record. We refer to Christ Church, Redlands, Calif., the Rev. K. Brink, pastor. About one fourth of the members are tithers. . . . The Lutheran Laymen's League has published a book of Lenten devotions by Dr. W. A. Maier, entitled *Beautiful Savior.* We regret having received this fine booklet too late for announcement at the beginning of Lent. . . . We said $100 for the LUTHERAN WITNESS from the 446 members of St. Paul's, Williamsburg, Iowa, makes the wheels of C. P. H. go round, but here is St. John's, Blenheim, Md., with a membership of 150, which has spent $68 for the WITNESS. . . . Out in Tooele, Utah, an electric guitar lately furnished the music for the worshipers. An accordion player has promised to accompany the singing until an organ can be installed. . . . The *Oklahoma Supplement* nominates the Rev. Edw. Hauer, former President of the Oklahoma District, as maker of the prize understatement of the year. His church at Atchison, Kans., burned to the ground on Christmas Day, 1943. Now, a year later, he writes: "The sum of $21,564.42 has *trickled in* [italics ours] without solicitation since the fire." . . . St. John's, Idaho Falls, Idaho, has only 135 communicants, but is showing the big congregations "back East" how to tackle this Thankoffering. Pastor Kriefall has visited his entire congregation in neighborhood groups, eleven of them, to present the Thankoffering. . . . Oregon City and Grace, Tacoma, congregations are supplying each home with a copy of the Doctrinal Affirmation preparatory to study by various groups and societies. . . . At Fairbury, Nebr., Grace Church (the Rev. Benedict Schwartz, pastor) rejoices in the formation of an adult Bible class with 85 enrolled as charter members. Grace has 195 communicant members. This looks to us something like a record. . . . We have received tickets for a raffle at St. Margaret's or a bingo party at the Sacred Heart of Jesus and a lucky wishbone to support a girls' camp in New York State, but here is the Mazuzah charm, sent by the Beth Rachel Institute with the request that we send a contribution for the education of young girls "in a Jewish atmosphere." G.

The Rev. Theo. Wm. Schroeder,

appointed part-time Director of the Field Work Office at our St. Louis Seminary, to assist Dean Jesse in the new program of training students in practical parish and missionary work, was born at Cedar Rapids, Iowa, Sept. 14, 1910, the son of Wm. C. and Rose (Hoffmann) Schroeder. At the age of nine years he moved to St. Louis and attended Holy Cross Lutheran School. He completed his elementary schooling at St. Stephen's in Chicago, where he was confirmed in 1923. He graduated at Fort Wayne and entered the St. Louis Seminary in 1929, acted as supply for two years in Martini Church, Baltimore, graduated from St. Louis in 1933, held pastorates at Plymouth and Warsaw, Ind., and at Youngstown, Ohio, until June, 1943, when he became the pastor of Mount Calvary Church in Brentwood, Saint Louis Co., Mo. He married Miss Verna Eckhart of St. Louis. They have four children. He has the degree of Master in Education from the University of Pittsburgh. K. K.

Alaska and Our Mission Stations

Alaska is what the Indian name implies, a great country geographically. It is one fifth as large as the entire area of the United States. It is also a great country in regard to its unsurpassed romantic scenery. The Territory abounds in a large number of perpetually snowcapped mountain peaks, of which Mount McKinley, the highest mountain in North America, is king. The many glaciers, of which Columbia Glacier is queen, arouse the admiration of the many summer tourists. The lakes and rivers, which abound in a variety of fishes, as also the forests on the hills and mountains, which are inhabited by all sorts of wild animals, entice the sportsmen. The seven hundred different varieties of both cultivated and wild flowers grow luxuriantly during the summer months and surprise the newcomers from the outside. Alaska is indeed a great country of many wonders, which proclaim to mankind the existence and creative activity of the almighty and all-wise God. The climate of Alaska compares favorably with the north temperate and north frigid zone of the States. However, the golden opportunities offered postwar settlers and the prospect of a large influx of people after the war, as presented in some magazine and newspaper articles, are rather exaggerated in our opinion and must be taken with a grain of salt.

Here in America's last frontier our Church has mission stations in Anchorage, the largest city in Alaska, with a population of approximately 8,000; Palmer, located in the fertile Matanuska Valley, 50 miles northeast of Anchorage; and Fairbanks, a city of 5,000 inhabitants, 350 miles north. Services are also conducted once a month in the Eklutna government school, where 150 young people, Indians and Eskimos, are in attendance and offer missionary opportunities. Until a year ago only one missionary, who lived in Palmer, was in charge of all our mission work in Alaska.

Since the beginning of the war there has been a large influx of people, both armed forces and civilians, into the territory, especially into Anchorage. Realizing the necessity of more intensive mission work and also the advisability of exploring other parts of Alaska, our Board decided to call a second missionary into the Territory. After due consideration Rev. Gerhardt Nitz of Pocatello, Idaho, was called as general missionary for Alaska, with the proviso that he take residence in Anchorage, where he could assist Rev. W. Kurth, who was pastor of the parish, and make exploration trips to other parts of the country. Pastor Nitz and his family arrived in Anchorage at the end of January, 1944.

In 1937 a church and parsonage were dedicated in Palmer, but during the past years services were held in rented localities in Anchorage, which was a decided disadvantage for the progress of the work. Steps were therefore taken to secure property and erect a chapel. At the end of September, Pastor Kurth resigned his pastorate in the parish because of the illness of his wife. Since the erection of a church, especially at these times, was connected with many difficulties, and because of the resignation of Pastor Kurth, the undersigned went to Alaska, for the fourth time during the past ten years, to assist Pastor Nitz.

It was not possible to obtain priority for the construction of a church building in the States. We therefore secured a prefabricated church in Vancouver, B. C., which consisted of thousands of pieces that had to be assembled in Alaska. It was the first chapel the Prefabricated Building Co., Ltd., had manufactured. The shipping of material from British Columbia by auto freight to Seattle, thence to Seward, Alaska, by boat, and to Anchorage by railroad freight, was connected with many difficulties and obstacles, and Mr. A. K. Engel, our District Treasurer, deserves many thanks for his invaluable assistance in taking care of details and arranging permits. It required four months to put in a basement, assemble the superstructure, finish the interior, and put in installations.

The building is 24×52 feet, with a vestibule of 8×8 feet. The dedication took place on Jan. 14, 1945. This was a day of great rejoicing for all our Lutherans in Anchorage, but especially for some who had lived there for many years and had longed for their own place of worship. Thanks to the Army and Navy Commission, which contributed $5,000 for a Lutheran service center, the basement could be built and equipped for that purpose, and it answers the requirements admirably. On account of the Richardson Army Post there are a larger number of soldiers and sailors in Anchorage, among whom are many Lutherans. A number of these made financial contributions, part of which was used for service flags, and gave much of their free time for working on the chapel. A total of 1,200 hours of labor was donated, about half by the soldiers. Individual members of the mission provided all the interior furnishings, such as light fixtures, altar, pulpit, baptismal font, chairs, etc. An anonymous donor from the States donated $4,000 toward the chapel, which is herewith gratefully acknowledged.

The advisability of calling Rev. Nitz into the Alaska mission work is apparent. Since Rev. Kurth's resignation he has not only taken over all the mission work until the candidate who has been assigned to Palmer and who is to assist him arrives, but he also goes, by plane, once a month to Fairbanks, where he conducts services for the civilians and special Communion services for the soldiers, and intermittently serves soldiers at Kodiak and other places. He has the names of approximately one thousand soldiers of the Synodical Conference, to whom he either sends letters regularly or whom he serves personally if they can be reached. From all this it will be seen that he has a large amount of work to do.

Because of their cheerful and hospitable disposition and their ability to adjust themselves to the changed conditions both Pastor and Mrs. Nitz are eminently qualified for their difficult task.

The prayers for the success of the Gospel in the distant northland are cordially solicited.

Portland, Oreg.

W. F. GEORG
Superintendent of Missions

Letters from Readers

"THE BEST TRACT"

We're really happy to affirm that the LUTHERAN WITNESS is, in our estimation, the best "tract" available, bringing noticeable results as far as the unchurched are concerned.

Our mission congregation began services July 23, 1944, and was organized October 22, 1944. In the first voters' assembly meeting the resolution was passed to place the WITNESS in every home of our congregation, and in such homes where the prospects for church membership are good. We followed the plan and have found that the insignificant amount expended has already reaped priceless returns.

A prospect very recently told me that she enjoyed the WITNESS because it said something. "It is different from any other church magazine. You do not have to read pages before finding the point. Each article is well planned, well written, and, above all, has Scriptural backbone and meat. I like to digest material like that. Thanks for sending the WITNESS to my home." She gave us a dollar for the subscription. Her young daughter is enrolled in our S. S., "likes her teacher" (who is one of seven taking the teachers' training series), "and always learns something which she can use throughout the week."

The mother and daughter (age 8) regularly attend church services and adult instructions.

I believe congregations would do well in placing the WITNESS in the homes of church prospects. It is the best "tract" that can be left, and the beautiful part of it is, that it is new every two weeks, is refreshing, instructive, and stimulates thought.

Pratt, Kans. A. C. SCHROEDER

INSULTING US FOR BUSINESS REASONS

I am writing at the request of Mr. Nickelsburg regarding an item in "From a Pocket Notebook" in the WITNESS in which the editor regrets the omission of the name "Lutheran" in Hertha Pauli's book *The Story of the Christmas Tree*. We merely wish you to know that the omission was not an oversight of A. L. P. B. Our staff co-operated with the author in discovering the facts of the Christmas Tree and, incidentally, of bringing out and emphasizing the Lutheran Church's part in this historic custom which has become widespread throughout America.

We were given the privilege of reading the manuscript, and the copy at that time mentioned the Lutheran Church, also the Rev. Henry Christian Schwan was mentioned as a Lutheran pastor who later became President of the Missouri Synod. We, too, protested the omission of "Lutheran" and were informed by Miss Pauli that her publishers had insisted upon omitting the name "Lutheran" because of "business reasons."

Which all adds up to one thing — There is a growing need for a Department of Public Relations in our Lutheran Church which has prestige and power and uses it.

ADOLF MEYER, *Managing Editor*
The American Lutheran
Yonkers, N. Y.

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Otto Heerwagen (d. Jan. 24, 1945), born in Apolda, Saxe-Weimar, Dec. 10, 1879, came to the United States, made his home with his sister in Kansas City, Kans., in 1888, received his ministerial training in Concordia, Mo., and Fort Wayne, and was graduated from St. Louis in 1902. He held pastorates in Onaga and Tampa, Kans., for 18 years, teaching school in addition to his pastoral work, and in Westcliff, Colo. He served his last charge, in Proviso, Ill., for 16 years. He also served the church at large in various capacities, being Vice-President of the Northern Illinois District for two terms and, since 1941, the chairman of the South American Mission Board. He died at the age of 65 after having apparently recovered from a serious operation, leaving his wife, Lydia, nee Maschoff, three sons, two daughters, and nine grandchildren. The funeral sermon was preached by the Rev. P. L. Kluender on Rom. 8:5, Vice-President A. H. Werfelmann spoke in behalf of the District, the Rev. H. G. Kramer officiated at the grave, and the undersigned at the parsonage. J. H. MUELLER

The Rev. Carl P. Thusius, P. em (d. Jan. 29, 1945), born in Saxony, Germany, March 30, 1856, the only son of Prof. Edw. and Marie (Veit) Thusius, after studying at several German universities, came to America in 1886, taught for a while at Waverly College, Iowa, and for a year was pastor at Hartley, Iowa. After he joined the Missouri Synod, he served churches at Sioux Falls (1893—1897), Parkston (1897 to 1907), Groton, S. Dak. (1907—1913), and Mayville (Hochheim), Wis. (1913—1937). He then retired and made his home in Watertown, Wis. On Nov. 26, 1890, he married Emma Hoffmann of South Bend, Ind., who with seven of their eight children, ten grandchildren, and two great-grandchildren survives him. One of his sons is the Rev. Oscar C. Thusius of Delavan, Wis. The funeral service took place on Feb. 1 in St. John's Church, Watertown, the Revs. F. H. Eggers of Watertown and Wm. Reitz of Lebanon officiating, and the Revs. A. J. Schultz, R. H. Rubel, K. Wedel, B. J. E. Stelter, E. F. Quandt, and Theo. Kissling acting as pallbearers. K. K.

The Rev. Frederick William Siebelitz, P. em. (d. Feb. 4, 1945), was born in New Orleans, Feb. 3, 1873, graduated at Springfield in 1897, began his ministry among the Negroes of New Orleans as an assistant to the sainted Dr. F. J. Lankenau, served Tampa, Fla., 1900 to 1905, Gretna, La., 1905 to 1910, Winchester, Tex., 1910 to 1918, Port Arthur, Tex., 1918 to 1935, when ill health forced him to resign from the ministry. He then returned to New Orleans, where he spent the declining years of his life in much sorrow and suffering, until death came to take him to his home in heaven at the age of 72 years. He is survived by his wife, Mary, nee Waldmann, and four children. The funeral was conducted on Feb. 6. The Rev. G. M. Kramer officiated at the funeral parlor and the Rev. M. S. Gebauer at the cemetery. The undersigned conducted the service at St. John's Church and preached the sermon. Seventeen members of the New Orleans Pastoral Conference served as honorary pallbearers. M. W. H. HOLLS

DEATH NOTICE

Teacher G. W. Karsten of Trinity, Orchardfarm, Mo., died suddenly after school on Thursday afternoon, March 1, at the age of 61. R. E. KUEHNERT

Music

Reviewed by Walter Buszin

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

It affords us great joy to note that new folios of the *Masterpieces of Organ Music*, edited by Norman Hennefield, still continue to appear in monthly installments. This notable series might well be called a thesaurus of organ music, for it is indeed a treasury of precious music written for the king of instruments. Despite the fact that we occasionally find typographical errors, misplaced sharps and flats, and wrong key signatures, we still endorse the series wholeheartedly and urge our congregations to purchase, if possible, the entire series for their organists. The price of each folio is $1.50, and by far the larger percentage of the music was written by our Lutheran masters. *Folio 12* contains six selections written by members of the Bach family, including four precious chorale preludes, a lovely adagio, and a fine vigorous fugue in A major. *Folio 13* contains three compositions by Vincent Luebeck, a great Lutheran master, whose music no longer sounds austere after we have once become acquainted with it. Luebeck's compositions are not easy to play. *Folio 14* is the second volume of the series containing compositions written by Bach's great contemporary and teacher, Dietrich Buxtehude. *Folio 15* offers compositions by Samuel Scheidt, Johann Krieger, and Daniel Magnus Gronau, three Lutheran masters. *Folio 16* contains three voluntaries by John Travers, an English composer and organist of the 18th century, whose compositions deserve being heard more often. — The series contains also a special folio of music for Victory Day, Armistice Day, Memorial Day, and Thanksgiving Day. The price of this volume is two dollars. It contains only two compositions suitable for a Lutheran church service.

Jesu, Joy of Man's Desiring. By J. S. Bach. Arranged by E. Power Biggs. 75 cents.

We still prefer the arrangement prepared by Harvey Grace, though Mr. Biggs's arrangement is, perhaps, more simple.

We All Believe in One God. By J. S. Bach. 50 cents.

It is indeed far more appropriate that our organists use this prelude to open synodical conventions than play a Marche Pontificale, a Grand Choeur by Guilmant, or even a concert number by Bach himself. Every reputable Lutheran organist should play this great chorale prelude.

Chorale and Variation. Richard T. Gore. 50 cents.

Written in the Bach idiom and excellent. Based on the chorale "Nun sich der Tag geendet hat" (*Lutheran Hymnal*, No. 561). Somewhat difficult.

Prelude on "Now Thank We All Our God." By Maurice C. Whitney. 75 cents.

A good chorale prelude of medium difficulty.

Postlude in G. Minor. By R. Huntington Woodman. 50 cents.

By no means outstanding, but serviceable.

Seventy Solos for the Hammond Organ or Reed Organ. Compiled by Frederic Archer. $1.00.

We have seen better collections of organ music.

Offertoire (Sur Des Noels). By Edouard Commette. Edited by Robert Leech Bedell. 50 cents.

Far better suited for use in a Christmas concert than in a church service. Somewhat difficult.

Organ Pedal Technic. By Pietro A Yon. $1.00.

We recommend this volume to those who teach organ and also to those who desire to improve their pedal technique.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Ordained:

Feb. 6: *Cand. Roland Hafner* in Immanuel Church, Lewiston, Minn., by J. H. Hafner. — Inv. S. (Feb. 18): *Cand. Victor Herrmann* in Immanuel Church, Lidderdale, Iowa, as Emergency Planning Council worker, by R. Herrmann.

Ordained and Commissioned:

Sept. S. (Jan. 28): *Cand. Harry H. Droutz* in St. Peter's Church, Waymansville, Ind., as missionary in Jackson and Bartholomew Counties, Ind., by P. G. Nau. — Quin. S. (Feb. 11): *Cand. Ihno A. Janssen* in Trinity Church, Odessa, Minn., as missionary at large in the Atlantic District, by Ihno Janssen, Sr. — *Cand. Arnold Soeldner* ordained in St. Paul's Church, Council Bluffs, Iowa, by Dr. H. Meyer and commissioned as missionary in Council Bluffs, Iowa, by J. M. Ansorge. — Inv. S. (Feb. 18): *Cand. Herman Haak* as missionary at large in the Southern Illinois District by M. J. Schliebe. — *Cand. Harold F. Krach* in Bethel Church, Detroit, Mich., as missionary in the Greater Miami mission field, by G. M. Krach. — *Cand. Herbert Kretzmann* in Immanuel Church, Michigan City, Ind., as missionary to China, by O. H. Schmidt. — *Cand. Arthur Strickert* in Immanuel Church, Jackson, Mo., as missionary at large in the Western District by H. J. Strickert.

Ordained and Installed:

Sex. S. (Feb. 4): *Cand. Walter G. Boss* as assistant pastor in Grace Congregation, Cleveland Heights, Ohio, by H. W. Bartels. — *Cand. Karl E. Lutze* in Hope Negro Congregation, Muskogee, Okla., by Martin P. Studtmann. — *Cand. Nolan Obermueller* in St. Paul's Congregation, Plainview, Tex., by J. H. Hartenberger. — *Cand. Elmer T. Schutz* in Immanuel Congregation, New Rockford, and in St. John's Congregation, Fessenden, N. Dak., by R. Arndt. — Quin. S. (Feb. 11): *Cand. Herman C. Bentrup, Jr.*, in Christ Congregation, Pequot Lakes, Minn., by P. J. Affeldt. — *Cand. O. H. Cloeter* in Immanuel Congregation, Bristol, Conn., by Geo. J. Meyer. — *Cand. Leonard A. Dale* in St. Paul's Congregation, Chambers, and in Immanuel Congregation, Conley Twp., Nebr., by R. W. Koepp. — *Cand. Adolf R. Gallert* as assistant pastor in Trinity Congregation, St. Joseph, Mich., by Louis Nuechterlein. — *Cand. Arthur Kaul* in the Lutheran Congregation, Carrollton, and in Redeemer Congregation, White Hall, Ill., by E. C. Zimmermann. — *Cand. Harold W. Kieck* in St. Paul's Congregation, Wilson, Tex., by E. J. Riske. — *Cand. Robert Mackensen* in First English Congregation, Missoula, Mont., by D. R. Boernke. — *Cand. Hubert May* in Zion Congregation, Downs, Kans., by Edward C. Schmidt. — *Cand. L. W. Polley* in Zion Congregation, Powhattan, Kans., by Otto C. Mueller. — *Cand. Gerhardt K. Schmidt* in Trinity Congregation, Anna, Ill., by O. H. Schmidt. — *Cand. Carl J. Stapf* in the Presho, Draper, and Murdo, S. Dak., parish, by Ellis Nieting. — *Cand. Lee Steffen* in Immanuel Congregation, Jamison, Nebr., by O. W. Wehrmann. — Inv. S. (Feb. 18): *Cand. A. R. Aschbrenner* in Trinity Congregation, Okmulgee, Okla., by O. K. Hensel. — *Cand. Gilbert C. Becker* in Grace Congregation, Midland, Tex., by O. H. Horn. — *Cand. Eugene W. Beltz* in Our Savior's Congregation, Igloo, S. Dak., by R. W. Uecker. — *Cand. H. G. Kupke* in St. Luke's Congregation, Bazine, Kans., by Rudolph Gehle. — *Cand. John E. Meyer* as assistant pastor in First Trinity Congregation, Buffalo, N. Y., by Frederick T. Ruhland. — *Cand. Elmer Nauyok* in St. John's Congregation, Crystal, N. Dak., by C. E. Mix. — *Cand. Rufus Young* in Zion Congregation, Pampa, Tex., by Donald Hafemann.

Installed:

Pastors: 1. S. p. Epiph. (Jan. 7): *R. E. Spannaus* as assistant pastor in Hope Congregation, Seattle, Wash., by Geo. F. Schmidt. — 2. S. p. Epiph. (Jan. 14): *Randolph Mueller* in St. John's Congregation, near Columbus, Ind., by Edw. Hoeferkamp. — Sept. S. (Jan. 28): *Joseph L. Stofka* in Holy Cross Congregation, Cleveland, Ohio, by H. W. Bartels. — *Walter M. Wangerin* in Mount Olive Congregation, Shelton, Wash., by Ernest R. Drews. — Sex. S. (Feb. 4): *L. E. Albrecht* in Bethlehem Congregation, Cleveland, Ohio, by P. O. Kleinhans. — *Walter H. Bouman* in Emmanuel Congregation near Fort Wayne, Ind., by H. J. A. Bouman. — *Arthur P. Bruenger* in St. Peter's Congregation, Rocky Ford, and in

Trinity Congregation, La Junta, Colo., by O. Luessenhop. — *G. R. Naumann* in St. Luke's Congregation, Cleveland, Ohio, by P. O. Kleinhans. — *Carl H. Toelke* in Grace Congregation, Akron, Ohio, by J. F. Yount. — Quin. S. (Feb. 11): *John E. Baumgaertner* in Trinity Congregation, Brooklyn, N. Y., by Erwin T. Umbach. — *A. C. Esch* in Zion Congregation, Guide Rock, and in Salem Congregation, Rosemont, Nebr., by Aug. Ficken. — *R. P. Jank* in St. Paul's Congregation, Fairchild, and in Zion Congregation, Hay Creek, Wis., by Herbert Burgdorf. — *A. H. Kerstner* in St. Paul's Congregation, Amherst, Colo., by A. W. Wilk. — *F. W. Rex* in St. John's Congregation, Florence Sta., Omaha, Nebr., by W. C. Ollenburg. — *William Timm* in Faith Congregation, Flora, Ill., by Ernest A. Schutz. — *W. G. Weiss* as Institutional Missionary in Seattle, Wash., by Ernest F. Schwidder. — *Edgar F. Witte* as assistant pastor in St. John the Divine Congregation, Chicago, Ill., by R. L. Sommer. — Inv. S. (Feb. 18): *M. P. Dreyer* in St. Paul's Congregation and in Trinity Congregation near Auburn, Nebr., by Jos. Gerken. — *Rudolph D. Sandmann* as assistant pastor in First St. Paul's Congregation, Pittsburgh, Pa., by Ernst F. Brand. — W. C. *Vetter* in Trinity Congregation, Genoa, Ill., by O. H. Linnemeier.

Teachers: Sex. S. (Feb. 4): *A. L. Amt* in St. John's Congregation, La Porte, Ind., by M. E. Reinke. — *A. C. Krallmann* in Salem Congregation, Elwood, Nebr., by Arnold G. Griesse.

Conference Meetings

Pastors':

Golden Gate, Apr. 10—12, First Trinity, Oakland, Calif. General theme: "The Church Faces the World of Tomorrow." Haggai's Message to the Postwar Church (Hag. 2): G. Gehlhar. Our Preaching in Times Like These: Marozik. A New Approach to the Mission Problem and Opportunities in Our Day: A. Kurtz, A. Koehler. Teachers will participate on last day of conference. Communion service Apr. 10, 11 A. M.: W. Luebkeman — E. H. Lutz. Chaplain: Westheim — Am End.

A. W. KOEHLER, *Chairman*
Program Committee

Teachers':

Southern Nebraska, Mar. 26 (2 P. M.)—28, Trinity School, Grand Island.

C. E. RATHKE, *Sec.*

Saginaw Valley, March 27, 28, St. Lorenz Lutheran School, Frankenmuth, Mich. Program: Bible Verses in the Catechism: Rev. Henry C. Miller. Lutheran Union: Ernest G. Mossner. School Report: Supt. S. J. Roth. Adolescent Psychology: Lorenz H. Loesel. Choir Technique: E. W. Hitzemann. Such as desire lodging are asked to make reservations with E. F. Rittmueller, Frankenmuth, Mich.

HENRY W. PRAHL, *Sec.*

Joint:

Northwestern Indiana, Apr. 4 (10 A. M.), 5, on campus of Valparaiso University.

W. E. JIEDE, *Sec.*

Milwaukee and Vicinity, Apr. 17, 18, Trinity, Ninth and Highland, Milwaukee, Wis. Communion service 9 A. M. on 17th. Preachers: J. C. Dahlke (H. Cares). The Office of a Bishop According to the First Part of the Table of Duties in Our Catechism: C. A. Hardt. Bloody Sacrifice of the Old and New Testaments: Points of Agreement and Points of Disagreement: E. Reim. Significance of the Lutheran Burial Service: G. Fischer. Alternate essay: The Message of Haggai to the Postwar Church: J. F. Boerger, Sr. A. MAASKE, *Sec.*

Calls for Nominations

Concordia Seminary, St. Louis, Mo.

Since the Board of Directors of Synod has granted the request of the Board of Control to call another professor for Concordia Seminary, St. Louis, and since the man elected by the Board of Electors has returned our call, we herewith again ask the congregations of Synod to nominate additional suitable candidates. Each congregation is entitled to nominate one candidate.

The candidates whose names appeared in the LUTHERAN WITNESS of Nov. 7 and Nov. 21, 1944, and *Der Lutheraner* of Nov. 14, 1944, will remain on the list.

The new professor to be elected will teach classes in Religious Education, including Catechetics. The new position calls for a man of sound theological learning, as he will be required to work on the three official organs of Synod, the LUTHERAN WITNESS, *Der Lutheraner*, and the *Concordia Theological Monthly*.

All nominations and communications relating to the candidates should, not later than April 11, be in the hands of —

GEORGE W. WITTMER, *Secretary, Board of Control*
3543 Pestalozzi St., St. Louis 18, Mo.

Board for Parish Education

Pursuant to instructions of the Saginaw convention (*Proceedings*, 1944, p. 119) and an enabling resolution of the Fiscal Conference (August, 1944), Synod's Board for Parish Education is ready to call a secretary of adult education and hereby requests the congregations to nominate suitable candidates. The candidate should be a sound theologian. He should have a professional insight into the problems and needs of adult education as these are reflected in the *Proceedings*, p. 116. He should possess considerable literary talent since he will be expected to produce various kinds of materials to meet the needs of adult education in our Church. A man with a degree in theology and education is preferred, but others shall not be excluded from consideration provided they possess the desired qualifications, especially the willingness to take courses in a university and at our theological seminary. Letters of nomination indicating the specific qualifications of the candidate should be in the hands of the undersigned by April 21.

BOARD FOR PARISH EDUCATION
L. J. DIERKER, *Secretary*
3558 S. Jefferson
St. Louis 18, Mo.

The Lutheran Business Men's Club of Cleveland

would like to make contact with similar groups in other cities. Please send roster of officers to

THE LUTHERAN BUSINESS MEN'S CLUB
4106 Franklin Boulevard
Cleveland 13, Ohio

Annual Roll Call and Reunion Service

Acting upon official resolution of Synod, the Board for Young People's Work hereby requests all congregations and pastors of Synod to conduct the annual roll call and special reunion services during the coming months. Many congregations make this effort on the evening of Palm Sunday, but other congregations prefer the Sunday after Easter or the annual Youth Sunday in May. Our Board prescribes no date, but we believe very definitely that such a roll call of the confirmed Youth and such reunion services are especially important in these serious days of war, which have scattered the Church's Youth to all parts of the country — yes, to the four corners of the world. A roll call, a complete check-up on our confirmed Youth in a congregation, is possible even where a reunion service cannot be arranged under present circumstances.

BOARD FOR YOUNG PEOPLE'S WORK
Per E. L. ROSCHKE, *Chairman*

The Time Is Now!

As thousands of people turn the dials of their radio, anxiously hoping for the message of earthly peace, let's give them the message of eternal peace with God. During Holy Week, especially, the minister has a wonderful opportunity to proclaim this peace, found in the cross of Christ. If our congregations have not yet endeavored to make arrangements to broadcast over their local station, we urge them to do so now. This is a season of the church year and a time in history when the voice of the Gospel should be heard everywhere.

HERMAN H. HOHENSTEIN
Director of Radio Station KFUO

February Contributions Sent Direct to the Treasurer

Per F. G. Kuehnert: Sundry Donors in Memory of Otto A. Hiller, Permanent Support Fund, $20.00; Morella Mensing in Memory of Prof. E. Engelbrecht, Pension Contingent Fund, 5.00. St. John's Lad. Aid, Baldwin, Ill., Student, Porto Alegre, Brazil, 60.00. For Army and Navy Comm. per G. W. Sampe: Peace Ev. Luth. Congr., Hartford, Wis., in Memory of Lt. G. L. Wenzel 18.00; Trinity Ev. Luth. Congr., Milwaukee, Wis., in Memory of Edward Waech by Wm. Bachmann and Family 5.00. Mr. and Mrs. Frank R. Hubert, Lutheran Hour, 2.00. W. R. Palm, Synodical Treasury, 3.00; Deaf and Blind Miss. 4.00; Foreign Miss. 3.00; S. American Miss. 2.00; Home Miss. 4.00; Negro Miss. 2.00; African Missions 2.00. Mrs. Linda Horsman, Mexican Mission, 25.00. N. N., Southern Missions, 4,100.00. Gustav Sievers, Foreign Miss., 500.00. Mr. and Mrs. Martin H. Fuelling in Memory of Rev. Karl A. Guenther, Old Folks' Home, Monroe, Mich., 5.00. Louise Hageman, Missions, 1.00. H. S. Weebold, Lutheran Hour, 100.00; Synodical Treasury 200.00. Wm. L. Schneider, Peace Thankoffering, 6.00. N. N., Nebraska, Peace Thankoffering, 500.00. Sundry Donors in Memory of Sgt. Paul R. Karsten, Missions, 5.00. N. N., Sheboygan, Wis., in Memory of H. H. and A. H., Foreign Miss., 200.00. N. N., Grasston, Minn., Missions, 50.00. Per L. L. L.: Martin Sarve, Postwar Mission Work, 5.00. Per C. P. H.: Cpl. Robt. Tauscher, Missions, 1.50; Mrs. M. L. Saylor, Missions, 1.00; Henry Prueser, African Miss., 10.00; Herman G. Heither, Synodical Treasury, .75; Louise Abendroth, Deaf and Blind Miss., 5.25. Per Foreign Mission Office: Holy Ghost Mission Society, Milwaukee, Wis., Hospital, Ambur, India, 25.00; Grace Luth. School, River Forest, Ill., School in India, 10.00; Mrs. Dora Grace, Evangelist, India, 3.00; Slovak Ev. Luth. Church, War Relief in China, 5.00; St. Paul's S. S., Albion, Mich., Support of Orphanages, China, 10.00; St. Peter's Luth. Branch S. S., Arlington Heights, Ill., Foundlings' Orphanage, China, 35.23; Mr. and Mrs. John Perko, Foundlings' Orphanage, China, 22.00; Minne Wolf, Special for Miss. M. J. Lutz, India, 10.00; Lydia Ladies' Aid of Immanuel Church, St. Charles, Mo., in Memory of Mrs. Herman Poese, Foreign Miss., 5.00; For Ambur Hospital Attendant, Christ Luth. Church, Washington, D. C., Missionary Circle, 25.00; Lad. Aid 50.00; Chapl. A. von Schlichten, India Miss., 10.00; Rev. O. H. Schmidt, Special for Miss. D. S. Chuvala, India, 12.50; Foreign Mission Lad. Aid Soc., St. Louis, Native Nurse, India, 50.00; Mr. and Mrs. Wm. Mueller, Student, India, 80.00.

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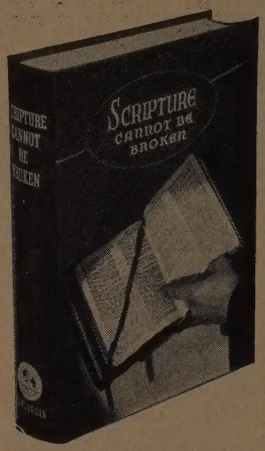
No Pastor Should Be Without It!



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